



PANCHADASI

CHAPTER 2

The Differentiation of the Five Elements

109 Verses

Chapter 2 - Verse 1

सदद्वैतं श्रुतं यत्तत्पञ्चभूतविवेकतः ।

बोद्धुं शक्यं ततो भूतपञ्चकं प्रविविच्यते ॥१॥

Sad-advaitam śrutam yat-tat-pañca-bhūta vivekataḥ,

boddhum śakyaṁ tato bhūta-pañcakam pravi vicyate || 1 ||

Brahman, who is, according to sruti, the non-dual reality, can be known by the process of differentiation from the five elements. So this process is now being discussed in detail.

[Chapter 2 – Verse 1]

Chapter 2 - Verse 2

शब्दस्पर्शौ रूपरसौ गन्धो भूतगुणा इमे ।

एकद्वित्रिचतुःपञ्चगुणा व्योमादिषु क्रमात् ॥२॥

Śabda-sparśau rūpa-rasau gandho bhūta-guṇā ime,

eka-dvi-tri-catuḥ pañca guṇāḥ vyomādiṣu kramāt || 2 ||

The properties of the five elements are sound, touch, colour, taste and smell. In akasa (ether), air, fire, water and earth, the number properties successively are one, two, three, four and five. [Chapter 2 – Verse 2]

Chapter 2 - Verse 3

प्रतिध्वनिर्वियच्छब्दो वायौ बीसीति शब्दनम् ।

अनुष्णाशीतसंस्पर्शो वह्नौ भुगुभुगुध्वनिः ॥३॥

Prati-dhvanir viyacchabdo vāyau bīsīti śabdanam,

anuṣṇā-śīta saṁsparśaḥ vahnau bhugu-bhugu-dhvaniḥ || 3 ||

Echoes arise in the akasa (ether), and hence we infer that the property of akasa is sound. Air makes a rustling sound when it moves, and it feels neither hot nor cold to the touch. A fire in flame makes a characteristic crackling sound. [Chapter 2 – Verse 3]

Chapter 2 - Verse 4

उष्णः स्पर्शः प्रभारूपं जले बुलुबुलुध्वनिः ।

शीतः स्पर्शः शुक्लरूपं रसो माधुर्यमीरितम् ॥४॥

Uṣṇa-sparśaḥ prabhā-rūpaṁ jale bulu-bulu dhvaniḥ,
śīta-sparśaḥ śuklarūpaṁ raso mādhyam īritaḥ || 4 ||

A fire feels hot, and its colour is red. Water makes a characteristic rippling sound; it is cold to the touch ; its colour is white, and it is sweet in taste. [Chapter 2–Verse 4]

Chapter 2 - Verse 5

भूमौ कडकडाशब्दः काठिन्यं स्पर्श इष्यते ।

नीलादिकं चित्ररूपं मधुराम्लादिको रसः ॥५॥

Bhūmau kaḍakaḍāśabdaḥ kāṭhinyam sparśa iṣyate,
nīlādikaṁ citra-rūpaṁ madhurāmlādiko rasaḥ || 5 ||

The earth makes a characteristic rattling sound; it is hard to the touch; its variegated colours are blue, red and so forth; it is sweet, sour and so forth in taste. [Chapter 2 – Verse 5]

Chapter 2 - Verse 6

सुरभीतरगन्धौ द्वौ गुणाः सम्यग्विवेचिताः ।

श्रोत्रं त्वक्चक्षुषी जिह्वा घ्राणं चेन्द्रियपञ्चकम् ॥६॥

surabhī tara gaṇḍhau dvau guṇāḥ samyag vivecitāḥ,
śrotraṁ tvak cakṣuṣī jihvā ghrāṇaṁ cendriya pañcakam || 6 ||

The earth emits smells, both pleasant and unpleasant. Thus the characteristic properties of the five elements are well classified. The five senses (which perceive them) are hearing, touch, sight, taste and smell. [Chapter 2 – Verse 6]

Chapter 2 - Verse 7

कर्णादिगोलकस्थं तच्छब्दादिग्राहकं क्रमात् ।

सौक्ष्म्यात्कार्यानुमेयं तत्प्रायो धावेद्बहिर्मुखम् ॥७॥

Karṇādi golakasthaṁ tacchabdādi grāhakaṁ kramāt,

saukṣmyāt kārayānumeyaṁ tat prāyo dhāved-bahirmukham || 7 ||

The five senses successively function through the external apparatus, the gross organs, the ears, the skin, the eyes, the tongue and the nose. The senses are subtle; their presence is to be inferred from their functions. They often move outwards. [Chapter 2 – Verse 7]

Chapter 2 - Verse 8

कदाचित्पिहिते कर्णे श्रूयते शब्द आन्तरः ।

प्राणवायौ जाठराग्नौ जलपानेऽन्नभक्षणे ॥८॥

Kadācit-pihite karṇe śrūyate śabda āntaraḥ,

prāṇa vāyau jāṭharāgnau jalapāne'anna-bhakṣaṇe || 8 ||

But sometimes we hear the sounds made by our in-going and out-going breaths, and we hear buzzing sound when our ears are stopped. We feel an internal sensation of hot and cold when food and water are swallowed. [Chapter 2 – Verse 8]

Chapter 2 - Verse 9

व्यज्यन्ते ह्यान्तराः स्पर्शा मीलने चान्तरं तमः ।

उद्गारे रसगन्धौ चेत्यक्षाणामान्तरग्रहः ॥९॥

Vyajyante hyāntarā sparśā mīlane cāntaraṁ tamaḥ,

udgāre rasa gandhau ca ityakṣaṇā māntara grahaḥ || 9 ||

When our eyes are closed, we see inside the absence of light, and in belching we experience taste and odour. Thus the sense organs give rise to experience of things within the physical body. [Chapter 2 – Verse 9]

Chapter 2 - Verse 10

पञ्चोक्त्याऽऽदानगमनविसर्गानन्दकाः क्रियाः ।

कृषिवाणिज्यसेवाद्याः पञ्चस्वन्तर्भवन्ति हि ॥१०॥

**Pañcokty ādāna-gamana visarg-ānandakāḥ kriyāḥ,
kṛṣi-vāṇijya-sevādyāḥ pañcasvantar bhavanti hi || 10 ||**

The various actions of man can be classified into five groups; speech, grasping, movement, excretion and enjoyment of sexual intercourse. Actions performed in agriculture, commerce, service and so forth may be included into one or other of the groups. [Chapter 2-Verse 10]

Chapter 2 - Verse 11

वाक्पाणिपादपायूपस्थैरक्षैस्तत्क्रियाजनिः ।

मुखादिगोलकेष्वास्ते तत्कर्मन्द्रियपञ्चकम् ॥११॥

**Vāk-pāṇi-pāda-pāyūpasthair akṣais tat kriyājaniḥ,
mukhādi-golakeṣv āste tat karmendriya pañcakam || 11 ||**

The five groups of actions are performed through the five organs of action – the mouth, the hands, the feet, the anus and the genitals.[Chapter 2 – Verse 11]

Chapter 2 - Verse 12

शब्दस्पर्शौ रूपरसौ गन्धो भूतगुणा इमे ।

एकद्वित्रिचतुःपञ्चगुणा व्योमादिषु क्रमात् ॥१२॥

**Mano daśendriyā dhyakṣaṁ hṛt-padme golake sthitam,
taccāntaḥ karaṇaṁ bāhyeṣa svātantryāt vinen-driyaiḥ || 12 ||**

The properties of the five elements are sound, touch, colour, taste and smell. In akasa (ether), air, fire, water and earth, the number of properties successively are one, two, three, four and five. [Chapter 2 – Verse 12]

Chapter 2 - Verse 13

प्रतिध्वनिर्वियच्छब्दो वायौ बीसीति शब्दनम् ।
अनुष्णाशीतसंस्पर्शो वह्नौ भुगुभुगुध्वनिः ॥३॥

Akṣeṣvarthār pite śvetad guṇa doṣa vicārakam,
sattvaṁ rajas tamaś cāsyā guṇā vikriyate hi taiḥ ॥ 13 ॥

Echoes arise in the akasa (ether), and hence we infer that the property of akasa is sound. Air makes a rustling sound when it moves, and it feels neither hot nor cold to the touch. A fire in flame makes a characteristic crackling sound. [Chapter 2 – Verse 13]

Chapter 2 - Verse 14

वैराग्यं क्षान्तिरौदार्यमित्याद्याः सत्त्वसंभवाः ।
कामक्रोधौ लोभयत्नावित्याद्या रजसोत्थिताः ॥१४॥

Vairāgyaṁ kṣāntir-audāryam ityādyās-sattva-sambhavāḥ,
kāma-krodhau lobha-yatnau vityādyāḥ rajaso-tthitāḥ ॥ 14 ॥

Non-attachment, forgiveness, generosity, etc., are products of sattva. Desire, anger, avarice, effort, etc., are produced by Rajas. [Chapter 2 – Verse 14]

Chapter 2 - Verse 15

भूमौ कडकडाशब्दः काठिन्यं स्पर्श इष्यते ।
नीलादिकं चित्ररूपं मधुराम्लादिको रसः ॥५॥

Ālasyaṁ bhrānti tandrādyā vikārās tamasot thitāḥ,
sāttvikaiḥ puṇya niṣpattiḥ pāpot pattiś ca rājasaiḥ ॥ 15 ॥

The earth makes a characteristic rattling sound ; it is hard to the touch ; its variegated colours are blue, red and so forth ; it is sweet, sour and so forth in taste. [Chapter 2 – Verse 15]

Chapter 2 - Verse 16

सुरभीतरगन्धौ द्वौ गुणाः सम्यग्विवेचिताः ।
श्रोत्रं त्वक्चक्षुषी जिह्वा घ्राणं चेन्द्रियपञ्चकम् ॥६॥

**Tāmasair-nobhayam kintu vṛthāyuh kṣapaṇam bhavet,
atrāham pratyayī karteti evam loke vyavasthitiḥ || 16 ||**

When tamas functions, neither merit nor demerit is produced, but life is wasted for nothing. Of the modifications of the mind that of I – Consciousness is the agent. In the practical world also we do the same. [Chapter 2 – Verse 16]

Chapter 2 - Verse 17

कर्णादिगोलकस्थं तच्छब्दादिग्राहकं क्रमात् ।
सौक्ष्म्यात्कार्यानुमेयं तत्प्रायो धावेद्बहिर्मुखम् ॥७॥

**Spaṣṭa śabdādi yukteṣu bhauti katva matī sphuṭam,
akṣā dāvapi tat sāstra yukibhyām avadhāryatām || 17 ||**

It is quite evident that the objects in which sound, touch etc., are clearly discernible are products of the five elements. With the help of scriptural texts and reasoning it can be conceived that even for the senses and the mind the subtle elements are the basis. [Chapter 2 – Verse 17]

Chapter 2 - Verse 18

एकादशेन्द्रियैर्युक्त्या शास्त्रेणाप्यवगम्यते ।
यावत्किञ्चिद्भवेदेतदिदंशब्दोदितं जगत् ॥१८॥

Ekādaśen driyair yuktyā śāstreṇā pyava gamyate,
yāvat kimcit bhava detat idam śabdo ditam jagat II 18 II

Whatever of this world is perceived by the senses, the organs of action, the mind, reasoning and the scriptural texts, is referred to as 'this' (Idam) in the Shruti text that follows. [Chapter 2 – Verse 18]

Chapter 2 - Verse 19

इदं सर्वं पुरा सृष्टेरेकमेवाद्वितीयकम् ।
सदेवाऽऽसीन्नामरूपे नास्तामित्यारुणेर्वचः ॥१९॥

Idam sarvaṁ purā sṛṣṭer-edam-evā-dvitīyakam,
sad-evāśīn-nāma-rūpe nāstām-ity-āruṇer-vacaḥ II 19 II

Before all this was created there was being alone, one only, without a second ; there was neither name nor form,” so said Aruni. [Chapter 2 – Verse 19]

Chapter 2 - Verse 20

वृक्षस्य स्वगतो भेदः पत्रपुष्पफलादिभिः ।
वृक्षान्तरात्सजातीयो विजातीयः शिलादितः ॥२०॥

Vṛkṣasya svagato bhedaḥ patra puṣpa phalādi-bhiḥ,
vṛkṣān tarāt sajātīyo vijātīyaś-śilāditaḥ II 20 II

Differences are of three kinds : The difference of a tree from its leaves, flowers, fruits etc., is the difference within an object. The difference of one tree from another tree is the difference between objects of the same class. The difference of a tree from a stone is the difference between objects of different classes. [Chapter 2 – Verse 20]

Chapter 2 - Verse 21

तथा सद्वस्तुनो भेदत्रयं प्राप्तं निवार्यते ।
ऐक्यावधारणद्वैतप्रतिषेधैस्त्रिभिः क्रमात् ॥२१॥

**Tathā sad-vastuno bheda trayam prāptam nivāryate,
aikyā vadhāraṇa dvaita prati ṣedhai sribhiḥ kramāt II 21 II**

Similarly doubt may arise that the one and only reality (Sat or Brahman) may also have differences, So all the three kinds of differences, have been negated by the Sruti in three words denoting the oneness of Brahman, Its definiteness and rejection of duality respectively.
[Chapter 2 – Verse 21]

Chapter 2 - Verse 22

सतो नावयवाः शंक्यास्तदंशस्यानिरूपणात् ।
नामरूपे न तस्यांशौ तयोरद्याप्यनुद्भवात् ॥२२॥

**Sato nāva yavās śaṅkyās tadamśasyā nirūpaṇāt,
nāmarūpe na tasyāṁsau tayo radyā pyanud bhavāt II 22 II**

One cannot doubt that Brahman, the one and only reality, has no parts, for Its parts cannot be conceived of. Names and forms cannot be Its parts, for before creation they did not arise.
[Chapter 2 – Verse 22]

Chapter 2 - Verse 23

नामरूपोद्भवस्यैव सृष्टित्वात्सृष्टितः पुरा ।
न तयोरुद्भवस्तस्मान्निरंशं सद्यथा वियत् ॥२३॥

**Nāmarūpo dbhava syaiva sṛṣṭi tvāt sṛṣṭitaḥ purā,
na tayo rudbhavas tasmāt niraṁśam sad yathā viyat II 23 II**

As creation means the appearance of names and forms, they cannot exist before creation. Therefore like the akasa, Brahman is Partless (and there is no difference within It).
[Chapter 2 – Verse 23]

Chapter 2 - Verse 24

सदन्तरं सजातीयं न वैलक्षण्यवर्जनात् ।
नामरूपोपाधिभेदं विना नैव सतो भिदा ॥२४॥

**Sadantaram sajātīyaṁ na vailakṣaṇya varjanāt,
nāma rūpo pādhi bhedaṁ vinā naiva sato bhidā ॥ 24 ॥**

The difference between objects of the same class can have no reference to Sat, for nothing else exists. One object differs from another on account of its name and form, whereas Brahman is absolutely without name and form. [Chapter 2 – Verse 24]

Chapter 2 - Verse 25

विजातीयमसत्तत्तु न खल्वस्तीति गम्यते ।
नास्यातः प्रतियोगित्वं विजातीयाद्भिदा कुतः ॥२५॥

**Vijātīya masattattu no khalva stīti gamyate,
nāsyātaḥ prati yogitvaṁ vijātīyāt bhidā kutaḥ ॥ 25 ॥**

And about non-existence : we cannot say that it (is something that) exists. So it cannot serve as a pratiyogin. If so, how can there be Vijatiya difference? [Chapter 2 – Verse 25]

Chapter 2 - Verse 26

एकमेवाद्वितीयं सत्सिद्धमत्र तु केचन ।
विह्वला असदेवेदं पुरासीऽऽदित्यवर्णयन् ॥२६॥

**Ekamevā dvitīyaṁ sat siddha matra tu kecana,
vihvalā asadevedaṁ purā sīdityā varṇayan ॥ 26 ॥**

So it is established that Sat is one only without a second. But there are still some who get confused by texts and say that Asat (nothing) existed before creation. [Chapter 2– Verse 26]

Chapter 2 - Verse 27

मग्नस्याब्धौ यथाऽक्षाणि विह्वलानि तथाऽस्य धीः ।
अखण्डैकरसं श्रुत्वा निष्प्रचारा बिभेत्यतः ॥२७॥

Magnasy-ābdhau yathā-kṣāṇi vihvalāni tathāsyā dhīḥ,
akhaṇḍaika rasam śrutvā niṣpracārā bibhetyataḥ ॥ 27 ॥

As a man who has fallen into the sea is bewildered and loses the power of exercising his senses, so they too become afraid and nervous when they hear of the Reality as one only without parts. [Chapter 2 – Verse 27]

Chapter 2 - Verse 28

गौडाचार्या निर्विकल्पे समाधावन्ययोगिनाम् ।
साकारब्रह्मनिष्ठानामत्यन्तं भयमूचिरे ॥२८॥

Gauḍācāryā nirvikalpe samādhā vanya yoginām,
sākāra brahma niṣṭhānām atyantam bhaya mūcire ॥ 28 ॥

The teacher Gaudapada speaks of the great fear of some Yogins who are devoted to Brahman with form, regarding the objectless superconscious state. [Chapter 2 – Verse 28]

Chapter 2 - Verse 29

अस्पर्शयोगो नामैष दुर्दर्शः सर्वयोगिभिः ।
योगिनो बिभ्यति ह्यस्मादभये भयदर्शिनः ॥२९॥

Asparśa yogo nāmaiṣa durdarśas-sarva-yogibhiḥ,
yogino bibhyati hy-asmād-abhaye bhata darśinaḥ ॥ 29 ॥

This identification with the ungrasped and ungraspable Reality is difficult to achieve. They are indeed seeing fear in the fearless. [Chapter 2 – Verse 29]

Chapter 2 - Verse 30

भगवत्पूज्यपादाश्च शुष्कतर्कपटूनमून् ।

आहुर्माध्यमिकान्भ्रान्तानचिन्त्येऽस्मिन्सदात्मनि ॥३०॥

Bhagavat pūjya pādāśca śuṣka tarka paṭūnamūn,

āhur mādhyamikān bhrāntān acintye'smin sadātmani || 30 ||

The highly respected Bhagavatpada Sankara also refers to the Madhyamikas, experts in dry ratiocination (Contradicting the Vedic view), as confused regarding the self – existent Brahman who is beyond thought. [Chapter 2 – Verse 30]

Chapter 2 - Verse 31

अनादृत्य श्रुतिं मौख्यादिमे बौद्धास्तमस्विनः ।

आपेदिरे निरात्मत्वमनुमानैकचक्षुषः ॥३१॥

Anādr̥tya śrutim maurkhyād-ime bauddhā tamasvinah,

āpedire nirāt matvam anumānaika cakṣuṣaḥ || 31 ||

These Buddhists, merged in darkness, and seeing through the one eye of inference and neglecting the authority of the Veda, reached only the 'nothingness'. [Chapter 2 - Verse 31]

Chapter 2 - Verse 32

शून्यमासीदिति ब्रूषे सद्योगं वा सदात्मताम् ।

शून्यस्य न तु तद्युक्तमुभयं व्याहतत्वतः ॥३२॥

Śūnyam-āsīd iti brūṣe sadyogaṁ vā sadātamātām,

śūnyasya na tu tadyuktam ubhayaṁ vyāha-tatvataḥ || 32 ||

(We ask the Buddhists :) When you said, 'nothing existed' (in Sloka 26) did you mean it (nothing) was connected with existence (Sat) or if (nothing) was of the nature of existence? In either case its nothingness is contradicted. [Chapter 2 – Verse 32]

Chapter 2 - Verse 33

न युक्तस्तमसा सूर्यो नापि चासौ तमोमयः ।
सच्छून्ययोर्विरोधित्वाच्छून्यमासीत्कथं वद ॥३३॥

Na yuktas tamasā sūryo nāpi cāsau tamomayah,
sac-chūnyayor-virodhi tvāt śūnyam āsīt-katham vada || 33 ||

The sun does not (have the attribute of darkness; nor is it itself of the nature of darkness. As existence and non-existence are similarly contradictory, (you cannot predicate something about nothing, something about nothing, so) how do you say 'nothing existed'? [Chapter 2 – Verse 33]

Chapter 2 - Verse 34

वियदादेर्नामरूपे मायया सुविकल्पिते ।
शून्यस्य नामरूपे च तथा चेज्जीव्यतां चिरम् ॥३४॥

Viyadāder nāmarūpe māyayā suvikalpīte,
śūnyasya nāmarūpe ca tathā cet jīvyatām cīram || 34 ||

(The buddhists retort) : (According to you Vedantins) The names and forms of akasa and other elements are conjured up by Maya in (or on) Sat, the existence or Reality. Similarly (according to us) they (names and forms) are illusively produced by Maya in (or on) non-existence, Asat. (Reply) : Our answer is, 'Maya you live long,' i.e. you have fallen into a logical trap. [Chapter 2 – Verse 34]

Chapter 2 - Verse 35

सतोऽपि नामरूपे द्वे कल्पिते चेत्तदा वद ।
कुत्रेति निरधिष्ठानो न भ्रमः क्वचिदीक्ष्यते ॥३५॥

*Sato'pi nāma rūpe dve kalpite cet tadā vada,
kutreti niradhiṣṭhāno na bhramaḥ kvatcit īkṣyate || 35 ||*

If you affirm that name and form attributed to an existing thing are both creations of Maya (An illusory Principle), then tell us what is the substratum upon which Maya creates names and forms; for illusion without a substratum, is never seen. [Chapter 2 – Verse 37]

Chapter 2 - Verse 36

सदासीदिति शब्दार्थभेदे वैगुण्यमापतेत् ।
अभेदे पुनरुक्तिः स्यान्मैवं लोके तथेक्षणात् ॥३६॥

*Sadāsī diti śabdārtha bhede vai guṇya māpatet,
abhede punarukti syāt maivaṁ loke tathekṣaṇāt || 36 ||*

(The opponent says) : In the Vedic text Existence was (Sat Asat) if the two words mean differently then two separate things come in. If the words refer to the same thing, then there is tautology. (The Vedantin replies) : Not that, i.e., the two terms certainly refer to the same thing, but identical statements like this are seen in usage. [Chapter 2 – Verse 36]

Chapter 2 - Verse 37

कर्तव्यं कुरुते वाक्यं ब्रूते धार्यस्य धारणाम् ।
इत्यादिवासनाविष्टं प्रत्यासीत्सदितीरणम् ॥३७॥

**Kartavyam kurute vākyaṁ brute dhāryasya dhāraṇam,
ityādi vāsana viṣṭam pratyā sītsadi tīraṇam || 37 ||**

We all use the expressions, ‘what has to be done has been done,’ ‘speech is spoken,’ and A burden is borne. The Vedic text Existence was is meant for those whose minds are accustomed to such expressions. [Chapter 2 – Verse 37]

Chapter 2 - Verse 38

कालाभावे पुरेत्युक्तिः कालवासनया युतम् ।
शिष्यं प्रत्येव तेनात्र द्वितीयं न हि शक्यते ॥३८॥

**Kālābhāve pure tyuktiḥ kāla vāsanayā yutam,
śiṣyaṁ pratyeva tenātra divitīyaṁ nahi śamkyate || 38 ||**

Such texts as ‘Before creation’ spoken in reference to Brahman who is timeless, are meant for beginners who are used to the idea of time. They do not imply the existence of duality. [Chapter 2 – Verse 38]

Chapter 2 - Verse 39

चोद्यं वा परिहारो वा क्रियतां द्वैतभाषया ।
अद्वैतभाषया चोद्यं नास्ति नापि तदुत्तरम् ॥३९॥

**Codyam vā parihāro vā kriyatām dvaita bhāṣayā,
advaita bhāṣayā codyam nāsti nāpi taduttaram || 39 ||**

Objections are raised and answered from the point of view of duality. From the stand point of pure non-duality neither questions nor answers are possible. [Chapter 2 – Verse 39]

Chapter 2 - Verse 40

तदा स्तिमितगम्भीरं न तेजो न तमस्ततम् ।
अनाख्यमनभिव्यक्तं सत्किंचिदवशिष्यते ॥४०॥

**Tadā stimita gambhīraṁ na tejo na tamastatam,
anākhyā manabhi vyaktaṁ sat kiñcit avaśiṣyate || 40 ||**

What remains after dissolution is an unmoving and ungraspable, unnamed and unnamable, unmanifest, indefinite something, beyond light and darkness, and all-pervading.
[Chapter 2 – Verse 40]

Chapter 2 - Verse 41

ननु भूम्यादिकं मा भूत्परमाण्वन्तनाशतः ।
कथं ते वियतोऽसत्त्वं बुद्धिमारोहतीति चेत् ॥४१॥

**Nanu bhūmyā dikāṁ mā bhūt paramāṇṇ vanta nāśataḥ,
katham te viyato'sattvaṁ buddhimā rohatīti cet || 41 ||**

(Objection) : When the molecules of the four elements, earth, water, fire and air are dissolved, we may have an idea of the dissolution of those elements ; but how can our intellect grasp the dissolution of akasa which is not composed of molecules? Hence akasa is eternal.
[Chapter 2 – Verse 41]

Chapter 2 - Verse 42

अत्यन्तं निर्जगद्व्योम यथा ते बुद्धिमाश्रितम् ।
तदैव सन्निराकाशं कुतो नाश्रयते मतिम् ॥४२॥

**Atyantam nirjagad vyoma yathā te buddhi māśritam,
tathaiva sannirākāśam kuto nāśrayate matim || 42 ||**

(Reply) : If your mind can conceive of the existence of akasa in the total absence of the (atomic) world (of names, forms and motions) why could we not conceive of Sat without akasa? [Chapter 2 – Verse 42]

Chapter 2 - Verse 43

निर्जगद्व्योम दृष्टं चेतप्रकाशतमसी विना ।
क्व दृष्टं किं च ते पक्षे न प्रत्यक्षं वियत्खलु ॥४३॥

**Nirjagad vyoma dṛṣṭam cet prakāśa tamasī vinā,
kva dṛṣṭam kinca te pakṣe na pratyakṣam viyat khalu || 43 ||**

If the opponent holds that akasa can be perceived in the absence of the rest of the world, we may ask : Where can it be seen except as light and darkness? (i.e. what you seem to perceive is not akasa but light and darkness). Besides, according to the opponent's view akasa cannot be perceived by the senses. [Chapter 2 – Verse 43]

Chapter 2 - Verse 44

सद्वस्तु शुद्धं त्वस्माभिर्निश्चितैरनुभूयते ।
तूष्णीं स्थितौ न शून्यत्वं शून्यबुद्धेश्च वर्जनात् ॥४४॥

Sadvastu śuddhan tvasamābhiḥ niścittair anubhūyate,
tūṣṇīm stitau na śūnyatvaṁ śūnya buddheśca varjanāt ॥ 44 ॥

Brahman the pure existence (without any reference to the world) can be experienced without an iota of doubt, when all mentations cease. And what we experience is not nothing, for we are conscious of the perception of nothing. [Chapter 2 – Verse 44]

Chapter 2 - Verse 45

सद्बुद्धिरपि चेन्नास्ति माऽस्त्वस्य स्वप्रभत्वतः ।
निर्मनस्कत्वसाक्षित्वात्सन्मात्रं सुगमं नृणाम् ॥४५॥

Sad buddhiḥ rāpi cennāsti māstvasya sva prabhat vataḥ,
nirmanaskatva sāksi tvāt san mātraṁ sugamaṁ nṛṇām ॥ 45 ॥

(Objection :) the idea of existence is also absent in the state of quiescence. (Reply :) It does not matter. Brahman is self-revealing and the witness of the tranquil mind. It can be easily perceived by men inasmuch as it is the witness of the cessation of all mentation's. [Chapter 2 – Verse 45]

Chapter 2 - Verse 46

मनोजृम्भणराहित्ये यथा साक्षी निराकुलः ।
मायाजृम्भणतः पूर्वं सत्तथैव निराकुलम् ॥४६॥

Mano jṛmbhaṇa rāhite yathā sākṣī nirākulaḥ,
māyā jṛumbhaṇataḥ pūrvam sattathaiva nirākulam || 46 ||

When the mind is void of all mentation's we experience the witness or obscuring consciousness (in its purity) as calm and unagitated. Similarly prior to the functioning of Maya the existence, Sat, remained (in its purity) as quiescence, calm and unruffled.
[Chapter 2 – Verse 46]

Chapter 2 - Verse 47

निस्तत्त्वा कार्यगम्याऽस्य शक्तिर्मायाग्निशक्तिवत् ।
न हि शक्तिः क्वचित्कैश्चिद्बुध्यते कार्यतः पुरा ॥४७॥

Nistatvā kārya gamyāsyā śaktir māyā'gni śaktivat,
na hi śaktiḥ kvacit kaiścit budhyate kāryataḥ purā || 47 ||

As the power to burn exists in fire, so the power Maya, which has no existence independent of Brahman and which is inferred by its effect, exists in Brahman. Before the effect appears, the power behind the effect is not directly experienced by anyone anywhere.
[Chapter 2 – Verse 47]

Chapter 2 - Verse 48

न सद्वस्तु सतः शक्तिर्न हि वह्नेः स्वशक्तिता ।
सद्विलक्षणतायां तु शक्तेः किं तत्त्वमुच्यताम् ॥४८॥

Na sadvastu sataḥ śaktiḥ na hi vahneḥ svaśaktitā,
sadvilakṣaṇa tāyām tu śaketeḥ kiṁ tattva mucyatām || 48 ||

The power of a substance is not the substance itself, as for instance, the power to burn is not the fire itself. (Similarly, Maya, which is the power of Brahman, is not Brahman.) if Power is something other than Brahman, then define its nature. [Chapter 2 – Verse 48]

Chapter 2 - Verse 49

शून्यत्वमिति चेच्छून्यं मायाकार्यमितीरितम् ।
न शून्यं नापि सद्यादृक्तादृक्तत्वमिहेष्यताम् ॥४९॥

Śūnyatva miti cet śūnyam māyā kārya mitīritam,
na śūnyam nāpi sadyādrk tādrkta miheṣyatām || 49 ||

(if you say the nature of) Maya is ‘nothingness’ (then you contradict yourself inasmuch as in verse 34) you said that ‘nothing’ is an effect of Maya (and an effect of a thing cannot be its nature, an effect being posterior to the thing). (so you will have to admit that) Maya is neither Sunyam, Non-existence nor Sat, existence, but it is as it is (i.e. something undefinable by the two terms). [Chapter 2 – Verse 49]

Chapter 2 - Verse 50

नाऽसदासीन्नो सदासीत्तदानीं किं त्वभूत्तमः ।
सद्योगात्तमसः सत्त्वं न स्वतस्तन्निषेधनात् ॥५०॥

**Nāsadā sinno sadāsīt tadānīm kim tvabhūttamaḥ,
sadyogā ttatmasaḥ sattvaṁ na svatasta nniṣe dhanāt || 50 ||**

This peculiar nature of Maya is corroborated by the Vedic text which purports, there was neither non-existence nor existence then (i.e., before creation) but there was darkness (by which is meant Maya). This attribution of existence to darkness (or Maya) is due to its association with existence, not by virtue of itself, in as much as it (existence) is denied to it (in the just mentioned Vedic passage). [Chapter 2 – Verse 50]

Chapter 2 - Verse 51

अत एव द्वितीयत्वं शून्यवन्न हि गण्यते ।
न लोके चैत्रतच्छक्त्योर्जीवितं लिख्यते पृथक् ॥५१॥

**Ata eva dvitīyataṁ śūnya vanna hi gaṇyate,
na loke caitra tat shaktyor jīvitaṁ likhyate pṛthak || 51 ||**

Hence like nothingness, Maya also cannot be a distinct entity in its own right. In the world too, an able man and his ability are not considered two but one. [Chapter 2 – Verse 51]

Chapter 2 - Verse 52

शक्त्याधिक्ये जीवितं चेद्वर्धते तत्र वृद्धिकृत् ।
न शक्तिः किंतु तत्कार्यं युद्धकृष्यादिकं तथा ॥५२॥

Śaktyā dhikye jīvitam cet vardhate tatra vṛddhi kṛt,
na śaktiḥ kiñ tu tat kāryam yuddha kṛṣyā dikam tathā || 52 ||

If it is argued that increase in one's power leads to the prolongation of his life (we counter it by saying that) the prolongation is not the result of power but the effects thereof, such as war, agriculture, etc. [Chapter 2 – Verse 52]

Chapter 2 - Verse 53

सर्वथा शक्तिमात्रस्य न पृथग्गणना क्वचित् ।
शक्तिकार्यं तु नैवास्ति द्वितीयं शङ्क्यते कथम् ॥५३॥

Sarvathā śakti mātrasya na pṛthak gaṇanā kvacit,
śakti kāryam tu naivāsti dvitīyam śaṅkyate kaṭham || 53 ||

Power is now here considered to be independent of its substratum. Before creation no effects of power existed. What grounds are there for assuming a duality? [Chapter 2 – Verse 53]

Chapter 2 - Verse 54

न कृत्स्नब्रह्मवृत्तिः सा शक्तिः किं त्वेकदेशभाक् ।
घटशक्तिर्यथा भूमौ स्निग्धमृद्येव वर्तते ॥५४॥

Na kṛstna brahmā vṛttiḥ sā śaktiḥ kiñ tveka deśa bhāk,
ghaṭa śaktir yathā bhūmau snigdha mṛdyeva vartate || 54 ||

Power does not operate in the whole of Brahman but only in a part of it. Earth's power of producing pots is not seen in all earth but in a portion or mode of earth only, viz., in clay, i.e., earth mixed with water. [Chapter 2 – Verse 54]

Chapter 2 - Verse 55

पादोऽस्य सर्वा भूतानि त्रिपादस्ति स्वयंप्रभः ।
इत्येकदेशवृत्तित्वं मायाया वदति श्रुतिः ॥५५॥

**Pādo'sya sarvā bhūtāni tripādasti svayaṁ prabhaḥ,
ityeka deśa vṛttitvaṁ māyayā vadati śrutiḥ || 55 ||**

The Sruti says: 'Creation is only a quarter of Brahman, the other three quarters are self-revealing (i.e., not dependent on Maya's effects for its revelation). Thus does the Sruti say Maya covers but a part of Brahman. [Chapter 2 – Verse 55]

Chapter 2 - Verse 56

विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत् ।
इति कृष्णोऽर्जुनायाह जगतस्त्वेकदेशताम् ॥५६॥

**Viṣṭa bhyāham idaṁ kṛtsnam ekāṁśena sthito jagat,
iti kṛṣṇo'rju nāyāha jagata stveka deśatām || 56 ||**

In the Gita, Sri Kṛṣṇa says to Arjuna: 'The world is sustained by a part of Mine,' Indicating that the world is sustained by a part of the Lord. [Chapter 2 – Verse 56]

Chapter 2 - Verse 57

स भूमिं विश्वतो वृत्त्वा ह्यत्यतिष्ठदशांगुलम् ।
विकारवर्ति चात्रास्ति श्रुतिसूत्रकृतोर्वचः ॥५७॥

**Sa bhūmiṁ viśvato vṛtvā atyatiṣṭha daśāṅgulam,
vikārāvartī cātrāsti śruti sūtra kṛtor vacaḥ || 57 ||**

The Sruti supports the same view : 'The supreme spirit, Pervading the world on every side, yet extends ten fingers beyond it.' in the Sutras, too, Brahman is declared to transcend the world of differences. [Chapter 2 – Verse 57]

Chapter 2 - Verse 58

निरंशोऽप्यंशमारोप्य कृत्स्नेऽशे वेति पृच्छतः ।
तद्भाषयोत्तरं ब्रूते श्रुतिः श्रोतृहितैषिणी ॥५८॥

Niraṁśe'pyaṁśa māropya kṛtsnemśe veti prcchataḥ,
tad bhāṣayo ttaraṁ brūte śrutiḥ śrotr hitaiṣiṇī || 58 ||

Sruti, the well-wisher of the questioner, being asked whether Maya pervades the whole or part of Brahman, speaks of the partless as having parts in order to explain the nondual nature of Brahman, by giving illustrations. [Chapter 2 – Verse 58]

Chapter 2 - Verse 59

सत्तत्त्वमाश्रिता शक्तिः कल्पयेत्सति विक्रियाः ।
वर्णा भित्तिगता भित्तौ चित्रं नानाविधं यथा ॥५९॥

Sattattva māśritā śaktiḥ kalpayet sati vikriyāḥ,
varṇā bhitti gatā bhittau citraṁ nānā vidhaṁ tathā || 59 ||

With Brahman as its basis, Maya creates the various objects of the world, just as a variety of pictures are drawn on a wall by the use of different colours. [Chapter 2 – Verse 59]

Chapter 2 - Verse 60

आद्यो विकार आकाशः सोऽवकाशः स्वरूपवान् ।
आकाशोऽस्तीति सत्तत्त्वमाकाशेऽप्यनुगच्छति ॥६०॥

Ādyo vikāra ākāśaḥ so'va kāśa svarū pavān,
ākāśo'stīti sattattvam ākāśe'pyanu gacchati || 60 ||

The first modification of Maya is Akasa. Its nature is space i.e., it gives room to things to exist and expand. Akasa derives its existence from Brahman, its substratum. [Chapter 2 – Verse 60]

Chapter 2 - Verse 61

एकस्वभाव सत्तत्त्वमाकाशो द्विस्वभावकः ।
नावकाशः सति व्योम्नि स चैषोऽपि द्वयं स्थितम् ॥६१॥

Eka svabhāvaṁ sattattvam ākāśo dvi svathāvakah,
nāva kāśaḥ sati vyomni sa caiṣo'pi dadvayaṁ sthitam || 61 ||

The nature of Brahman is existence only. Brahman is spaceless but Akasa has both space and existence as its nature. [Chapter 2 – Verse 61]

Chapter 2 - Verse 62

यद्वा प्रतिध्वनिर्व्योम्नो गुणो नासौ सतीक्ष्यते ।
व्योम्नि द्वौ सद्ध्वनी तेन सदेकं द्विगुणं वियत् ॥६२॥

Yadvā prati dhvanir vyomno guṇo nāsau satī kṣyate,
vyomni dvau sad dhvanī tena sadekaṁ dviguṇaṁ viyat || 62 ||

Akasa also has the property of (conveying or communicating) sound, which Brahman does not have. Thus Akasa has two properties, sound and existence, whereas Brahman has only one existence. [Chapter 2 – Verse 62]

Chapter 2 - Verse 63

या शक्तिः कल्पयेद्व्योम सा सद् व्योम्नोरभिन्नताम् ।
आपद्य धर्मधर्मित्वं व्यत्ययेनावकल्पयेत् ॥६३॥

Yā śaktiḥ kalpayed vyoma sā sadvyomnora bhinnatām,
āpādyā dharma dhamitvaṁ vyatya yenāva kalpayet || 63 ||

The same sakti (power) i.e. Maya which has conjured up Akasa in the real entity, Sat or Existence has also produced the difference between them, as of substance and property, in the reverse way, after having shown their identity. [Chapter 2 – Verse 63]

Chapter 2 - Verse 64

सतो व्योमत्वमापन्नं न्योम्नः सत्तां तु लौकिकाः।

तार्किकाश्चावगच्छन्ति मायाया उचितं हि तत् ॥६४॥

Sato vyomatva māpannam vyomnaḥ sattām tu laukikāḥ,

tārkikā ścāva gacchanti māyāyā ucitam hi tat || 64 ||

It is Sat which appears as Akasa, but ordinary people, and the logicians say that existence is a property of Akasa. This is only to be expected, for Maya is the conjurer. [Chapter 2 – Verse 64]

Chapter 2 - Verse 65

यद्यथा वर्तते तस्य तथात्वं भाति मानतः ।

अन्यथात्वं भ्रमेणेति न्यायोऽयं सार्वलौकिकः ॥६५॥

Yadyathā vartate tasya tathātvaṁ bhāti mānataḥ,

anyathātvaṁ bhrameṇeti nyāyo'yaṁ sārva laukikaḥ || 65 ||

It is common knowledge that correct understanding makes a thing appear as it is in itself and illusion it appear differently. [Chapter 2 – Verse 65]

Chapter 2 - Verse 66

एवं श्रुतिविचारात्प्राग्यथा यद्वस्तु भासते।

विचारेण विपर्येति ततस्तच्चिन्त्यतां वियत् ॥६६॥

Evam śruti vicārāt prāg yathā yadvastu bhāsate,

vicāreṇa viparyeti tatas taccintyatām viyat || 66 ||

A thing appears to be quite different after a thorough discussion of the Vedic passage (concerned) from what it appeared before such a discussion. So let us now discuss the nature of Akasa. [Chapter 2 – Verse 66]

Chapter 2 - Verse 67

भिन्ने वियत्सती शब्दभेदाद्बुद्धेश्च भेदतः ।

वाय्वादिष्वनुवृत्तं सन्न तु व्योमेति भेदधीः ॥६७॥

Bhinne viyatatī śabda bhedād buddheśca bhedataḥ,

vāyvādi ṣvanuvṛttaṁ sat na tu vyometi bhedadhīḥ ॥ 67 ॥

Brahman and Akasa are different entities. Their names are different, and the ideas conveyed by their names too are different. Brahman pervades air and other objects. Such is not the case with Akasa. This is what we know to be the difference. [Chapter 2 – Verse 67]

Chapter 2 - Verse 68

सद्वस्त्वधिकवृत्तित्वाद्धर्मि व्योमस्तु धर्मता ।

धिया सतः पृथक्कारे ब्रूहि व्योम किमात्मकम् ॥६८॥

Sadvas tvadhika vṛttitvāt dharmi vyomnastu dharmatā,

dhiyā sataḥ pṛthakkāre brūhi vyoma kimātakam ॥ 68 ॥

The entity, Sat being more pervading, is the locus or substance; and Akasa (being less pervading) a content or an attribute. When, by the exercise of reason or intellect, Sat is separated from Akasa, tell me what the nature of Akasa is i.e., it is reduced to nothing). [Chapter 2 – Verse 68]

Chapter 2 - Verse 69

अवकाशात्मकं तच्चेदसत्तदिति चिन्त्यताम्।

भिन्नं सतोऽच्च नेति वक्षि चेद्व्याहतिस्तव ॥६९॥

Avakāśātmakam tat cet asattaditi cintyatām,

bhinnaṁ sato'sacca neti vakṣi ced vyāhati stava II 69 II

If you hold that (When existence is abstracted from it) Akasa still remains as space, we reply, it should be regarded as 'nothing'. If you say : 'it is different from Asat as well as from Sat' you shift your position (for you do not admit anything which is different from both, which we, of course, hold). [Chapter 2 – Verse 69]

Chapter 2 - Verse 70

भातीति चेद्भातु नाम भूषणं मायिकस्य तत्।

यदसद्भासमानं तन्मिथ्या स्वप्नगजादिवत् ॥७०॥

Bhātīti cet bhātu nāma bhūṣaṇam māyikasya tat,

yadasad bhāsa mānam tat mithyā svapna gajādi vat II 70 II

If you argue that Akasa is evident, then we reply : let it be ; it is to the credit of the products of Maya. The appearance of an object which is in fact non-existent is an illusion (Mithya) just as that of the elephant seen in a dream. [Chapter 2 – Verse 70]

Chapter 2 - Verse 71

जातिव्यक्ती देहिदेहौ गुणद्रव्ये यथा पृथक्।

वियत्सतोस्तथैवास्तु पार्थक्यं कोऽत्र विस्मयः ॥७१॥

Jāti vyakti dehi denau guṇa dravye yathā pṛthak,

viyat sato stathai vāstu pārthakyam ko'tra vismayah ॥71 ॥

As there is a distinction between a class, and a member of a class, a living man and his body, and the possessor of an attribute and the attribute, so there is a distinction between existence (Brahman) and Akasa. What is there to wonder at? [Chapter 2 – Verse 71]

Chapter 2 - Verse 72

बुद्धोऽपि भेदो नो चित्ते निरूढिं याति चेत्तदा ।

अनैकाग्र्यात्संशयाद्वा रूढ्यभावोऽस्य ते वद ॥७२॥

Buddho'pi bhedo no citte nirūḍhim yati cetadā,

anaikāgryāt saṁśayād vā rūḍhya bhāvo'sya te vada ॥ 72 ॥

If you say that granting intellectually that there is a distinction between Akasa and Brahman, Yet in practice one does not feel convinced of it, we ask, is such an absurd conclusion due to lack of concentration or tenacious doubt? [Chapter 2 – Verse 72]

Chapter 2 - Verse 73

अप्रमत्तो भव ध्यानादाद्येऽन्यस्मिन्निवेचनम् ।

कुरु प्रमाणयुक्तिभ्यां ततो रूढतमो भवेत् ॥७३॥

Apramaṭo bhava dhyānāt ādye'nyāsmiṇ vivecanam,

kuru pramāṇa yuktibhyām tato rūḍha tamo bhavet ॥ 73 ॥

If the first, be attentive by fixing the mind through meditation. If the other, then study the matter carefully with the help of reasoning and evidence. Then the conviction of the truth of the distinction between Brahman and Akasa will be firm. [Chapter 2 – Verse 73]

Chapter 2 - Verse 74

ध्यानान्मानाद्युक्तितोऽपि रूढे भेदे वियत्सतोः ।
न कदाचिद्वियत्सत्यं सदस्तु च्छिद्रवन्न च ॥७४॥

Dhyānāt mānāt yuktito'pi rūḍhe bhede viyat satoh,
na kadācit viyat satyaṁ sadvastu cchidra vanna ca ॥ 74 ॥

By means of profound meditation, evidence and logical reasoning, Brahman and Akasa can be known to be different from one another. The akasa will not appear as real nor Brahman as having the property of space-giving. [Chapter 2 – Verse 74]

Chapter 2 - Verse 75

ज्ञस्य भाति सदा व्योम निस्तत्त्वोत्प्लेखपूर्वकम् ।
सद्वस्त्वपि विभात्यस्य निश्छिद्रत्वपुरःसरम् ॥७५॥

Jñasya bhāti sadā vyoma nistattvo llekha pūrvavat,
sadvastvapi vibhā tyasya nicchidratva puraḥ saram ॥ 75 ॥

To a knower Akasa always shows its illusoriness and Brahman also always shines unassociated with its properties. [Chapter 2 – Verse 75]

Chapter 2 - Verse 76

वासनायां प्रवृद्धायां वियत्सत्यत्ववादिनम् ।
सन्मात्राबोधयुक्तं च दृष्ट्वा विस्मयते बुधः ॥७६॥

Vāsanāyaṁ pravṛddhāyāṁ viyat satyatva vādinam,
sanmātrā bodha yuktaṁ ca dr̥ṣṭvā vismayate budhaḥ ॥ 76 ॥

When one's impressions (About the true natures of Sat and Akasa) are thus quite deepened (by constant reasoning and meditation) one is amazed to see a person attributing reality to Akasa and suffering from ignorance about reality being pure existence (Void of all attributes)[Chapter 2 – Verse 76]

Chapter 2 - Verse 77

एवमाकाशमिथ्यात्वे सत्सत्यत्वे च वासिते ।
न्यायेनानेन वाय्वादेः सद्वस्तु प्रविविच्यताम् ॥७७॥

Evamākāśa mithyātve sat sat yatve ca vāsīte,
nyāye nānena vāyvādeḥ sadvastu pravi vicyatām || 77 ||

Thus when the unreality of Akasa and the reality of Brahman are firmly established in the mind, one should follow the same method and differentiate Brahman, whose nature is pure existence, from air and other elements. [Chapter 2 – Verse 77]

Chapter 2 - Verse 78

सद्वस्तुन्येकदेशस्था माया तत्रैकदेशगम् ।
वियत्तत्राप्येकदेशगतो वायुः प्रकल्पितः ॥७८॥

Sadvastu nyeka deśasthā māyā tatraika deśagam,
viyat tatrāpyeka deśa gato vāyuḥ prakalpitaḥ || 78 ||

The real entity (Brahman) is all-pervasive; the range of Maya is limited, that of Akasa is more limited and that of the air yet more so. [Chapter 2 – Verse 78]

Chapter 2 - Verse 79

शोषस्पर्शो गतिर्वेगो वायुधर्मा इमे मताः ।
त्रयः स्वभावाः सन्मायाव्योम्नां ये तेऽपि वायुगाः ॥७९॥

Śoṣa sparśau gatiṛ vegāḥ vāyu dharmā ime matāḥ,
trayaḥ svabhāvāḥ sanmāyā vyomnām ye te'pi vāyugāḥ || 79 ||

The following are the properties air is known to possess: ability to absorb moisture, perceptibility to the sense to touch, speed and motion. Existence and the properties of Maya and Akasa are also found in air. [Chapter 2 – Verse 79]

Chapter 2 - Verse 80

वायुरस्तीति सद्भावः सतो वायौ पृथक्कृते ।

निस्तत्त्वरूपता मायास्वभावो व्योमगो ध्वनिः ॥८०॥

Vāyu rastīti sadbhāvaḥ sato vāyau pṛthak kṛte,

nistatva rūpatā māyā svbhāvo vyomago dhvaniḥ ॥ 80 ॥

When we say, air exists, we mean that it does so by virtue of the universal principle, existence. If the idea of existence is abstracted from air what is left is of the nature of Maya i.e. a non-entity. The property of sound that is found in air is of Akasa. [Chapter 2 – Verse 80]

Chapter 2 - Verse 81

सतोऽनुवृत्तिः सर्वत्र व्योम्नो नेति पुरेरितम् ।

व्योमानुवृत्तिरधुना कथं न व्याहतं वचः ॥८१॥

Sato'nuvṛttiḥ sarvatra vyomno neti pure ritam,

vyomānu vṛtti radhunā katham na vyāhatam vacaḥ ॥ 81 ॥

(Objection): it was stated before (in67) that existence was a natural concomitant of every thing and that Akasa was not. Now you say that Akasa is concomitant of air. Do they not contra-diet? [Chapter 2 – Verse 81]

Chapter 2 - Verse 82

छिद्रानुवृत्तिर्नेतीति पूर्वोक्तिरधुना त्वियम् ।

शब्दानुवृत्तिरेवोक्ता वचसो व्याहतिः कुतः ॥८२॥

Chidrā nuvṛttir netīti pūrvokti radhunā tvīyam,

śabdānu vṛtti revoktā vacaso vyāhatiḥ kutaḥ ॥ 82 ॥

(Reply) : We implied before that space as an attribute of Akasa was not found in air; we now say that the ability to produce sound, which is also the attribute of Akasa is found in air. Where is the contradiction? [Chapter 2 – Verse 82]

Chapter 2 - Verse 83

ननु सद्वस्तुपार्थक्यादसत्त्वं चेत्तदा कथम् ।

अव्यक्तमावादवैषम्यादमायामयतापि नो ॥८३॥

Nanu sadvastu pārthakyāt asattvaṁ cettadā katham,
avyakta māyā vaiṣamyāt amāyā maya tā'pi no ॥ 83 ॥

(Objection): if you argue that because air is different from the real entity it is unreal, why do you not infer that air, perceived by the senses being different from Maya, is not unreal like Maya? [Chapter 2 – Verse 83]

Chapter 2 - Verse 84

निस्तत्त्वरूपतैवात्र मायात्वस्य प्रयोजिका ।

सा शक्तिकार्ययोस्तुत्या व्यक्ताव्यक्तत्वभेदिनोः ॥८४॥

Nistattva rūpatai vātra māyātvasya prayojikā,

sā śakti kāryayo stulyā vyaktā vyaktatva bhedinoḥ ॥ 84 ॥

(Reply): Air is unreal because its nature partakes of the nature of Maya. Unreality is common to Maya, and its effects, because both differ from reality (Existence), although Maya, being power, is not subject to perception whereas its effects are. [Chapter 2 – Verse 84]

Chapter 2 - Verse 85

सदसत्त्वविवेकस्य प्रस्तुतत्वात्स चिन्त्यताम् ।

असतोऽवान्तरो भेद आस्तां तच्चिन्तयाऽत्र किम् ॥८५॥

Sadasatva vivekasya prastu tatvāt sā cintya tām,

asato'vāntara bheda āstām tat cinta yātra kim ॥ 85 ॥

There may be sub-divisions within non-existence. But what is the use of considering them here? [Chapter 2 – Verse 85]

Chapter 2 - Verse 86

सद्वस्तु ब्रह्म शिष्टोऽशो वायुमिथ्या यथा वियत् ।
वासयित्वा चिरं वायोमिथ्यात्वं मरुतं त्यजेत् ॥८६॥

*Sadvastu brahma śiṣṭomśo vāyur mithyā yathā viyat,
vāsayitvā ciraṁ vāyor mithyātvaṁ marutaṁ tyajet || 86 ||*

What is real in air is Brahman, Sat; other portions are unreal as in Akasa. Having made a deep impression (in your mind) about the unreality of air (by reason and meditation) give up (the false notion about the reality of) air. [Chapter 2 – Verse 86]

Chapter 2 - Verse 87

चिन्तयेद्बह्निमप्येवं मरुतो न्यूनवर्तिनम् ।
ब्रह्माण्डावरणेष्वेषा न्यूनाधिकविचारणा ॥८७॥

*Cintayet vahni mapyevaṁ maruto nyūna vartinam,
brahmāṇḍā varaṇe ṣveṣā nyūnā dhika vicāraṇā || 87 ||*

In the same way we can think of fire which has a more limited range than air. A similar consideration will point to the relative extension of the other elements which envelop the universe (E.g. water and earth). [Chapter 2 – Verse 87]

Chapter 2 - Verse 88

वायोर्दशांशतो न्यूनो वह्निर्वायौ प्रकल्पितः ।
पुराणोक्तं तारतम्यं दशांशैर्भूतपञ्चके ॥८८॥

*Vāyor daśāṁ śato nyūno vahnir vāyau prakalpitaḥ,
purāṇoktaṁ tāratamyāṁ daśāṁ śair bhūta pañcake || 88 ||*

Fire is formed from a tenth part of air, and in this way each element is one tenth as extensive as the preceding one. This is the traditional theory described in the Puranas. [Chapter 2 – Verse 88]

Chapter 2 - Verse 89

वह्निरुष्णाः प्रकाशात्मा पूर्वानुगतिरत्र च ।

अस्ति वह्निः स निस्तत्त्वाः शब्दवान्स्पर्शवानपि ॥८९॥

Vahni ruṣṇaḥ prakāśātmā pūrvānu gati ratra ca,

asti vasniḥ sa nistātvaḥ śabdavān sparśa vānapi || 89 ||

Heat and light are the specific properties of fire in addition to the properties of the entities from which it is derived, namely existence, a pseudo-reality apart from existence, and perceptibility to the senses of sound and touch. [Chapter 2 – Verse 89]

Chapter 2 - Verse 90

सन्मायाव्योमवाय्वंशैर्वुक्तस्याग्नेर्निजो गुणः ।

रूपं तत्र सतः सर्वमन्यद्बुद्ध्या विविच्यताम् ॥९०॥

Sanmāyā vyoma vāyvaṁśair yukta syāgner nijo guṇaḥ,

rūpaṁ tatra sataḥ sarvam anyad buddhā vivicyatām || 90 ||

Endowed with these properties of Brahman, Maya, Akasa and air, respectively, fire has colour as its specific property; apart from existence, all the other properties of fire are unreal. Understand this by discrimination. [Chapter 2 – Verse 90]

Chapter 2 - Verse 91

सतो विवेचिते वह्नौ मिथ्यात्वे सति चासिते ।

आपो दशांशतो न्यूनाः कल्पिता इति चिन्तयेत् ॥९१॥

Sato vivecite vahnau mithyātve sati vāsīte,

āpo daśāṁśato nyūnāḥ kalpitā iti cintayet || 91 ||

Since the reality of fire as Brahman and its unreality apart from Brahman has been established, it is easy to understand the unreality of water apart from Brahman since it consists of only one-tenth part of fire. [Chapter 2 – Verse 91]

Chapter 2 - Verse 92

सन्त्यापोऽमृः शून्यतत्त्वाः सशब्दस्पर्शसंयुताः ।

रूपवत्योऽन्यधर्मानुवृत्त्या स्वीयो रसो गुणः ॥९२॥

**Santyāpo'mūḥ śūnyatattvāḥ saśabda sparśa saṁyutāḥ,
rūpavatyo'nya dharmā nuvṛttyā svīyo raso guṇaḥ || 92 ||**

Its existence, its pseudo-reality apart from existence, its perceptibility to the senses of sound, touch and sight are taken from the entities from which it is derived (namely, Brahman, Maya, Akasa, air and fire respectively). Its specific property is perceptibility to the sense of taste. [Chapter 2 – Verse 92]

Chapter 2 - Verse 93

सतो विवेचितास्वप्सु तन्मिथ्यात्वे च वासिते ।

भूमिर्दशांशतो न्यूना कल्पिताऽप्स्विति चिन्तयेत् ॥९३॥

**Sato vivecitāsvapsu tanmithyātve ca vāsīte,
bhūmir daśāṁśato nyūnā kalpitā psviti cintayet || 93 ||**

Since the illusory character of water considered apart from existence has thus been established, let us now take the case of earth, which arises from one-tenth part of water. [Chapter 2 – Verse 93]

Chapter 2 - Verse 94

अस्ति भूस्तत्त्वशून्यास्यां शब्दस्पर्शौ सरूपकौ ।
रसश्च परतो गन्धो नैजः सत्ता विविच्यताम् ॥९४॥

**Asti bhūstattva-sūnyā'syām śabda-sparśau sarūpakau,
rasaśca parato gandho naijah sattā vivicyatām || 94 ||**

The earth has for its properties existence, a pseudo-reality apart from existence and perceptibility to the senses of sound, touch, sight and taste. Its specific property is perceptibility to the senses of smell. Their difference from Brahman should be understood. [Chapter 2 – Verse 94]

Chapter 2 - Verse 95

पृथक्कृतायां सत्तायां भूमिर्मिथ्याऽवशिष्यते ।
भूमेर्देशांशतो न्यूनं ब्रह्माण्डं भूमिमध्यगम् ॥९५॥

**Prthakkṛtāyām sattāyām bhūmir mithyā'vaśiṣyate,
bhūmer daśāṁśato nyūnaṁ brahmāṇḍaṁ bhūmi madhyagam || 95 ||**

The illusory character of earth is realized when it is considered apart from existence. One-tenth part of it forms the cosmos. [Chapter 2 – Verse 95]

Chapter 2 - Verse 96

ब्रह्माण्डमध्ये तिष्ठन्ति भुवनानि चतुर्दश ।
भुवनेषु वसन्त्येषु प्राणिदेहा यथायथम् ॥९६॥

**Brahmāṇḍa madhye tiṣṭhanti bhuvanāni caturdaśa,
bhuvaneṣu vasantyeṣu prāṇidehā yathāyatham || 96 ||**

The cosmos contains the fourteen worlds and all the living beings suited to each world. [Chapter 2 – Verse 96]

Chapter 2 - Verse 97

ब्रह्माण्डलोकदेहेषु सद्वस्तुनि पृथक्कृते ।

असन्तोऽण्डादयो भान्तु तद्भानेऽपीह का क्षतिः ॥९७॥

Brahmāṇḍa loka deheṣu sadavastuni pṛthak kṛte,

asanto'ṇḍādayo bhāntu tadbhāne'pīha kā kṣatiḥ || 97 ||

If we abstract from the cosmos the existence which underlies it, all the worlds and all objects are reduced to a mere illusory appearance. What does it matter even if they still continue to appear? [Chapter 2 – Verse 97]

Chapter 2 - Verse 98

भूतभौतिकमायानामसत्त्वेऽत्यन्तवासिते ।

सदस्त्वद्वैतमित्येषा धीर्विपर्येति न क्वचित् ॥९८॥

Bhūta bhautika māyānām asattve'tyanta vāsīte,

sad vastva dvaita mityeṣā dhīr viparyeti na kvacit || 98 ||

When a deep impression has been created in the mind about the elements and their derivatives and Maya being of the same category (Viz., of Non-existence), the understanding of the real entity as non-dual will never be subverted. [Chapter 2 - Verse 98]

Chapter 2 - Verse 99

सदद्वैतात्पृथग्भूते द्वैते भूम्यादिरूपिणि ।

तत्तदर्थक्रिया लोके यथा दृष्टा तथैव सा ॥९९॥

Sadadvaitāt pṛthagbhūte dvaita bhūmyā dirūpiṇi,

tattadartha kriyā loka yathā dṛṣṭā tathaiva sā || 99 ||

When the reality has been comprehended as non-dual and the world of duality has been differentiated, their pragmatic action (however) will continue as before [Chapter 2 - Verse 99]

Chapter 2 - Verse 100

सांख्यकाणादबौद्धाद्यैर्जगद्भेदो यथा यथा ।

उत्प्रेक्ष्यतेऽनेकयुक्त्या भवत्वेष तथा तथा ॥१००॥

Sāṅkhyā kāṇāda bauddhā dyair jagad bhedo yathā yathā,

utprekṣyate'nekayuktyā bhavatveṣa tathā tathā ॥ 100 ॥

The followers of Sankhya, Vaishesika, the Buddhist and other schools have established with quite an array of arguments (the real nature of) the multiplicity in the universe. Let them have these. We have no quarrel with them. (In the pragmatic world we too accept them all). [Chapter 2 - Verse 100]

Chapter 2 - Verse 101

अवज्ञातं सदद्वैतं निःशङ्कैरन्यवादिभिः ।

एवं का क्षतिरस्माकं तदद्वैतमवजानताम् ॥१०१॥

Avajānātāṁ sadadvaitaṁ niśśaṅkair anyā vāḍibhiḥ,

evaṁ kā kṣati rasmākaṁ tadvaitam avajānatām ॥ 101 ॥

There are philosophers who, holding an opposite view, disregard the real non-dual entity. That does not harm us, who (following the Veda, reason and experience, are convinced of our own unshakable position and therefore) have no regard for their conclusion. [Chapter 2 - Verse 101]

Chapter 2 - Verse 102

द्वैतावज्ञा सुस्थिता चेदद्वैते धीः स्थिरा भवेत् ।
स्थैर्ये तस्याः पुमानेष जीवन्मुक्त इतीर्यते ॥१०२॥

**Dvaitā vajñā susthitā ced advaite dhīḥ sthirā bhavet,
sthairye tasyāḥ pumāneṣa jīvanmukta itīryate || 102 ||**

When the intellect disregards the notions of duality, it becomes firmly established in the conception of non-duality. The man who is firmly rooted in the conviction of non-duality is called a Jivanmukta (Liberated in life). [Chapter 2 - Verse 102]

Chapter 2 - Verse 103

एषा ब्राह्मी स्थितिः पार्थ ! नैनां प्राप्य विमुह्यति ।
स्थित्वाऽस्यामन्तकालेऽपि ब्रह्म निर्वाणमृच्छति ॥१०३॥

**eṣā brāhmī sthitiḥ pārtha naināṁ prāpya vimuhyati,
sthitvāsyām antakāle'pi brahmanirvāṇam ṛcchati || 103 ||**

Sri Krsna says in the Gita : ‘This is called having one’s being in Brahman, O Partha. None, attaining to this, becomes deluded. Being established therein, even at the last moment, a man attains to oneness with Brahman.’ [Chapter 2 - Verse 103]

Chapter 2 - Verse 104

सदद्वैतेऽनृतद्वैते यदन्योन्यैक्यविक्षणम् ।
तस्यान्तकालस्तदभेदबुद्धिरेव न चेतारः ॥ १०४ ॥

**Sadadvaitē'nṛte dvaite yadanyo nyaikya vīkṣaṇam,
tasyānta kālas tadbheda buddhi reva na cetaraḥ || 104 ||**

“At the last moment” means the moment at which the mutual identification of the illusory duality and the one secondless reality is annihilated by differentiating them from each other; nothing else. [Chapter 2 - Verse 104]

Chapter 2 - Verse 105

यद्वाऽन्तकालः प्राणस्य वियोगोऽस्तु प्रसिद्धितः ।
तस्मिन्कालेऽपि न भ्रान्तेर्गतायाः पुनरागमः ॥१०५॥

Yadvāntakālaḥ prāṇasya viyogo'stu prasiddhitaḥ,
tasmin kāle'pi na bhrānter gatāyāḥ punarā gamah ॥ 105 ॥

In common parlance the expression 'at the last moment' may mean 'at the last moment of life.' Even at that time, the illusion that is gone does not return. [Chapter 2 - Verse 105]

Chapter 2 - Verse 106

नौरोग उपविष्टो वा रुग्णो वा विलुठन्भुवि ।
मूर्च्छितो वा त्यजत्वेष प्राणान्भ्रान्तिर्न सर्वथा ॥ १०६ ॥

Nīroga upaviṣṭo vā rugṇo vā viluṭhan bhuvi,
mūrchito vā tyajatveṣa prāṇān bhrāntirna sarvathā ॥ 106 ॥

A realized soul is not affected by delusion and it is the same whether he dies healthy or in illness, sitting in meditation or rolling on the ground, conscious or unconscious. [Chapter 2 - Verse 106]

Chapter 2 - Verse 107

दिने दिने स्वप्नसुप्त्योरधौते विस्मृतेऽप्ययम् ।
परेद्युर्नानधौतः स्वात्तद्विद्या न नश्यति ॥१०७॥

Dine dine svapna suptyo radhīte vismrte'pyayam,
para dyur nāna dhītaḥ syāt tadvad vidyā no naśyati ॥ 107 ॥

The knowledge of the Veda acquired (during the waking condition) is daily forgotten during dream and deep sleep states, but it returns on the morrow. Similar is the case with the knowledge (of Brahman) it is never lost. [Chapter 2 - Verse 107]

Chapter 2 - Verse 108

प्रमाणोत्पादिता विद्या प्रमाणं प्रबलं विना ।

न नश्यति न वेदान्तात्प्रबलं मानमीक्ष्यते ॥ १०८ ॥

Pramāṇo tpāditā vidyā pramāṇam prabalam vinā,

na naśyati na vedāntāt prabalam māna mīkṣyate ॥ 108 ॥

The knowledge of Brahman, based on the evidence of the Vedas, is not destroyed unless proved in valid by some stronger evidence; but in fact there is no stronger evidence than the Vedas. [Chapter 2 - Verse 108]

Chapter 2 - Verse 109

तस्माद्वेदान्तसंसिद्धं सद्वैतं न बाध्यते ।

अन्तकालेऽप्यतो भूतविवेकान्निवृत्तिः स्थिता ॥ १०९ ॥

Tasmād vedānta saṁsiddhiṁ sada dvaitam na bādhyate,

antakāle'pyato bhūta vivekān nirvṛtiḥ sthitāḥ ॥ 109 ॥

Therefore the knowledge of the non-dual Reality (thus) established by the Vedanta is not falsified even at the last moment (whatever interpretation be taken). So the discrimination of the elements (from the non-dual Reality) surely ensures peace abiding or bliss ineffable. [Chapter 2 - Verse 109]